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857 868 near by, carry a small can of water or corn dough, or chase the chickens from the garden.

At the age of six, many children are sent alone to the corn mill or to the plaza to buy small articles. At seven, they may be required to take care of a younger brother or sister after school hours. Some differentiation between sexes in connection with work begins at about age six, when boys protest doing a girl's work and mothers tend to avoid assigning such tasks. But most small boys continue to do tasks for their mother at home for several years and are expected to obey her orders. At about age six, boys occasionally accompany their fathers to the fields. They look forward to this, and the first trip is an important occasion in their lives. Small boys [241] are not expected to work in the fields but may help in weeding, watching the animals and tools, gathering wood for the fire, and in running errands. From about [264] eight years of age, many boys regularly carry the noon meal to their father in the fields and are required to help with the weeding and cultivation.

[233] As boys get older, their principal work is to pasture the animals and to guard them from being lost or stolen. This work is usually done alone but sometimes two brothers or cousins of about the same age go together. The boys are required to rise early, take the animals to pasture before school, and bring them home after [872] school. Boys are frequently kept out of school to watch the animals or do some other work. From about ten years of age, boys join their fathers and brothers in the [241] field daily to learn the work of a farmer. By the time a boy is fifteen he generally can drive a plow and go through all the necessary steps in planting and harvesting. Most boys enjoy this work and are eager to become farmers. At home, boys of fifteen or so usually haul water, water the plants, take care of large animals, provide firewood, pick fruit, and help shell corn.

Girls generally begin to help their mothers in a serious way at about age seven by taking care of younger children, sweeping, washing dishes, picking up the *petates*, putting away things, and feeding the chickens. Most girls are eager to learn to cook, grind corn, and make tortillas; they begin to learn at age five or six by imitat- [252] ing their mothers. By the time a girl is nine she is generally quite skillful at these [296] tasks and can also cook beans, rice, and prepare coffee. At ten years of age, most girls are expected to wash and mend their own clothes and those of the baby of the family. A girl of thirteen frequently can do all the work of a woman except wash and iron large articles and cook more complicated dishes; this she begins to do at [294] fifteen. Few girls are able to cut out and sew clothing before marriage, although it is one of the necessary skills.

BY SEASON

221 The seasonal division of labor follows quite closely the succession of wet and dry seasons. In plow culture, the agricultural cycle begins with the coming of the first rains, generally in May. In hoe culture, the preparation of the land begins in the dry season between January and February. In September and October the plum harvest engages most families, and then in December the corn harvest begins.

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8 local industry and trade:

LIVESTOCK

231 There is relatively little livestock in Tepoztlán and most of it is of poor quality. [669] The Revolution of 1910–20 saw the destruction of practically all domestic animals in Tepoztlán, and present herds have been slowly and painfully acquired since then.[1] Tepoztecans, because of their experience during the Revolution, still view [454] investment in cattle as precarious, and they invest only as a steppingstone to the acquisition of land or as a secondary source of investment. It should be noted, [233] however, that cattle raising was never an important industry in Tepoztlán and never became well integrated in the local economy. Topographical conditions and climate in the municipio are not conducive to large-scale stock raising. The land is steep, rocky, and forested; the little level land is used for agriculture. During the dry season, which begins in December, pasture becomes progressively scarce and by March the cattle are excessively thin. In these months, herds are generally reduced by fifteen to twenty per cent.

The care given to cattle is minimal. For the most part, cattle graze on the communal lands and in the cornfields after the harvest. Only milk cows, plow-oxen, and pack mules and horses are given fodder, such as hay or sesame plants, poor corn, and sugar cane stalks brought by Tepoztecans who work on near-by haciendas. Occasionally they are given salt to keep them "tame," and almost any disease or [232] sign of ill health is treated with a mixture of vinegar, lemon, and *sal de nitro*. Hoof and mouth disease is treated with applications of iodine to the affected parts, a cure which Tepoztecans claim gives excellent results.

231 Care of animals in Tepoztlán consists mostly of guarding them against the danger of being lost or stolen. A great deal of time is spent in watching livestock, 685 irrespective of whether the family owns only one or two animals or a herd of thirty or forty. Cattle stealing is frequent and is one of the hazards of cattle raising. Some families have lost over twenty-five head of cattle in a few years. It is said

[1] Only a few families managed to escape with their animals to southern Guerrero.

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that cattle stealing increases markedly before important fiestas, particularly before the Carnaval in February, the fiesta of Ixcatepec in April, the celebration of the national holidays in August, and All Saints' Day on November first. Cattle thieves are shot on sight, and each year a few are killed.

It is estimated that the families who own considerable cattle spend approximately 140 days during the year in caring for them. A rough estimate of the distribution of the time, based on interviews with a few cattle owners, follows:

Month	*Days Spent Guarding Cattle*
January	8
February	8
March	8
April	12
May	12
June	4
July	4
August	15
September	30
October	31
November	4
December	4
Total	140

Although cattle and other livestock are an important supplementary source of income, animal ownership is on a small scale and is limited to a relatively small proportion of families. Table 39 presents the distribution of cattle, oxen, horses, mules, donkeys, and hogs among families in each of the barrios.

It can be seen that only 179, or 21 per cent, of the families own cattle. Well over 50 per cent of these families own between one and three cows; about 40 per cent own four to ten cows. The largest herd in 1943 was a little over seventy head, although estimates obtained in 1947 showed much larger herds, with the two wealthiest cattlemen having about 150 head each. There are only about a dozen men in the village who might be said to raise cattle on a large scale, and only six of these have herds of over fifty.

The ownership of oxen is limited to 177, or 20 per cent of the families. Of these, only two families own more than one team of oxen. The low percentage of families owning a team of oxen indicates the limited extent to which Tepoztecan farmers own one of the basic means of production.

The distribution of horses, donkeys, and mules owned by families in the proportions of 28 per cent, 11 per cent, and 14 per cent, respectively, reflects the local evaluation of work animals. Mules are more popular than donkeys, and horses are valued more highly than either. Riding horses as against work horses are considered